

THE SUCCESS AND FAILURE OF WESTERN POLITICAL PHILOSOPHY IN CONTEMPORARY ETHIOPIA

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ABSTRACT

The main objective of the study is to explore the success and failure of Western political philosophy in contemporary Ethiopia. The tradition of Western political philosophy had a long history and emerged in Athens primarily to acquire knowledge of the good life, the polis, and the good society. Under this long history, political philosophy attempts to know truly the nature of political things, the qualities of leaders, the nature of good political order, and the best regime. Accordingly, Western political philosophers starting from the classical to the contemporary period have proposed certain political thoughts and principles such as rule of law, separation of power, popular sovereignty, governance accountability, universal suffrage, an independent judiciary, peaceful transition of political power, political pluralism, free, fair and periodic election, majority rule and minority rights, and the like to eradicate the worst conditions of life and at the same time to create well-ordered and secured polity. For a clear understanding of the study topic, the researcher demonstrates the success and failure of the above-mentioned Western political thoughts in contemporary Ethiopia by categorizing it as the political philosophy of constitutionalism, Machiavellian political philosophy, social contract theory, and Marxian political philosophy. These Western political teachings have been imported and practiced by the previous and current governments of Ethiopia mainly for the sake of bringing good governance, social justice, liberty, and economic progress. However, the processes of adopting and implementing some of the major Western political philosophies mentioned above have failed except Machiavellian political philosophy. With an exception of Machiavellian political philosophy, the rest political philosophies of the west either liberal or illiberal political doctrines have failed in the continent of Africa. This is the major argument of the study. Based on this major argument, the researcher finds many internal and external factors that negatively affect the success of Western political philosophies in contemporary Ethiopia. To establish the best political sphere that benefits the whole Ethiopian people regardless of difference, the researcher also suggests crucial remedies for the existing political mess. Finally, for the reason behind the credibility and acceptability of the researcher's main argument, the study used historical facts, high-quality personal observations, and valuable literature to fairly examine the success and failure of Western political philosophies in contemporary Ethiopia.

Keywords

Marxism, Liberalism, Social Contract Theory, Constitutionalism, & Social Justice

INTRODUCTION

There is no single universally accepted definition for the concept “political philosophy”. Different scholars of the area try to define political philosophy differently but have already similar notions. Accordingly, David Miller defines political philosophy as “political philosophy deals with issues that are of vital importance to all of us, and furthermore issues over which we have real political choices to make” (Miller, 2003:8). Political philosophy is a branch of philosophy that investigates the nature,

causes, and effects of good and bad forms of government (Miller, 2003:2). Political philosophy is also approached as the activity of developing comprehensive theories, the questions of politics, tend to be taken up our problems of justice, of the just ways of recognizing free and equal citizens and for them to govern their stable institutions of constitutional political arrangements (Tully James, 2003:545-551).

As a branch of philosophy, political philosophy attempts to answer critically the

most significant questions of society such as, what is the ultimate justification of political authority. What are the fairest and just distribution of material goods and social benefits for society? Who should rule? What is the best form of government? To what extent should the state attempt to promote the good of its citizens? What should be the relationship between individuals and society? What are the limits of freedom? What is the purpose of the law? When do governments act against the will of citizens? When should citizens act against his/her government? What is the relationship between law, morality, and justice? These and others are the fundamental questions of mankind that seek rational response and justification through political philosophy. I strongly affirm that if political philosophy gives a reasonable and critical justification to the above decisive questions of human beings, then there will be a better society with greater levels of justice, equality, freedom, and prosperity (Christman John, 2002: 4-5).

Political philosophy as a critical activity starts from the practices and problems of political life. Meaning, political philosophy as a critical attitude starts from the present struggles and problems of politics and seeks to clarify and transform the normal understanding of them to open up the field of possible ways of thinking and acting freely (Tully, 2003:533-535). Hence, political philosophy in practice should solve the existing political and other related problems of African peoples. As a critical activity, political philosophy should alleviate and challenge the mal-practices and mal-governance of African leaders. However, until the contemporary period, the oppressive

and undemocratic practices of Ethiopian governments are continued. So, what are the main causes of this bad form of government in Ethiopia? This is one of the main focuses of my study.

Despite the differences in terms of language, religion, color, ethnic background, demography, geography, etc., there are many things that we Ethiopians share in common. Some of these common features among Ethiopian people are; poverty, technological backwardness, corruption, high illiteracy rate, civil war, political instability, social insecurity, bad governance, conflict, high immigration rate, authoritarianism, continuous violation of human, democratic, civil, and political rights, etc (Tordoff, 1997: 1-22). Therefore, the other objective of this research is to identify the main causes of these commonly shared features of Ethiopian people and to forward possible remedies to combat those mentioned widespread diseases throughout the country.

In this paper, I argue that two major factors affect the success of Western political philosophies in contemporary Ethiopia. These are internal and external factors. Among the many, some of the internal factors are; high political illiteracy, poverty, civil war, backwardness, the low commitment of leaders, the political teachings of Pan-Africanism, cultural attitudes & unsuitable cultures, and Ethiopia's irresponsible and greedy leadership coupled with corruption and mismanagement of state and public properties (Joy Alemazung, 2010:62). On the other hand, the external factors that negatively affect the success of Western political thoughts in Ethiopia are; their

contradiction with Ethiopian political thoughts, their impositions in Ethiopia are not based on consensus rather by force and other mechanisms, the defects and contradictions existing in Western political philosophies, their intention towards neo-colonialism, etc.

Concerning the above paragraph, there are two extreme views on the application of Western political philosophies in contemporary Ethiopia. On the one hand, some argued that the direct application of Western political systems and principles in present Ethiopia has a greater benefit and significance. It has no negative consequences on the living conditions of Ethiopians. Ethiopia's connection and relationship with the west in different matters is an asymmetrical one that cost the continent positive and sustainable developments in the political, economic, and social areas. On the other hand, some scholars also argued that on contrary to the significance, such direct application of Western political philosophies results to cause more harm than good when combined with autocracy and tyrannical leadership. Meaning, nothing positive comes from the direct practice of Western political philosophies in contemporary Ethiopia (Alemazung, 2010:62-63).

However, I have a middle position between the above two extreme viewpoints. I believe that the two contradictory thoughts are can never bring tangible positive change in contemporary Ethiopia. Both negatively affect the progress of political systems in Ethiopia because total dependency and exclusion from Western political thoughts are difficult in the present globalized world. Today, the world is changing into a small village because of the new technological

innovations in areas of communication and transportation. It is easy to access somebody or something internationally within a fraction of minutes.

Accordingly, the mixture of best political thoughts from inside and outside the country will produce a good political environment for the Ethiopian people. In this regard, I am suggesting two crucial points for the betterment of Ethiopian political systems. These are:- **(a)** to eradicate the different bad Ethiopian political traditions such as the rule of men, dependent judiciary, authoritarianism, etc., and replace them with new political systems which consider the current real situations of Ethiopian people. **(b)** To adopt and practice willingly some of the important political principles of the west such as multi-party system, peaceful transition of political power through free, fair, & periodic election, etc. based on critical or rational appropriation. I believe that blind acceptance of Western origin political beliefs and systems that do not fit with the real situation of the country may lead to future problems.

Statement of the Problem

Compared to European countries and even to some countries of other continents the application of best political thoughts such as rule of law (isonomia), constitutionalism, separation of powers, majority rule and minority rights, participatory democracy, etc. in Ethiopia are not considered as the key to the overall development of mankind. History shows that the applications of those political thoughts changed the bad situations of the Western world into good living conditions.

For example, Nazi Germany during Adolf Hitler, Fascist Italy during Benito Mussolini, Falangist Spain during General Franco, and Socialist Russia during Joseph Stalin had been suffered highly with humanitarian problems. However, commitments of the coming governments into the above best system of governance put those countries on the right track and the present political, economic, social, cultural, and other developments (David Held, 1993:12-13).

In the light of the above statements, the major concern of this research, therefore, will be investigating the practical application of the principles and values of best political thoughts for qualitative and quantitative human development by taking a huge and historic country Ethiopia as a case study.

In one way or another, almost all Ethiopian governments from the past to the contemporary period did not give special attention and commitment to the establishment of a good political environment that benefits the people. They establish political systems which preserve their political power and keep their selfish interest. The political system of Ethiopian leaders did not change the living conditions of the general public significantly. There are no strong political institutions that control the unlimited functions of governments, protect the violation of human and democratic rights, follow up the implementation of free, fair, and periodic elections, etc.

Hence, the above deep-rooted problems of the country are the central motives and basis of this study. Moreover, in this paper, I will argue that dreaming just social system,

economic progress, and eternal peace without the proper application of the principles and values of best political systems that fit with the reality of Ethiopia do not bring sustainable human development, rather it is unjust political, social and economic change.

In Ethiopia, the establishment of the democratic accountability of the state has been fraught with difficulties. And where some of the most basic human securities and peaceful conditions have often been absent, the hopes for even a ‘minimal democracy’ (involving a regular competition for power, agreement on the rules of such competition, and acceptance of the outcome) are far from high. In the country, the exact shape of such a democracy is obscure (Held, 1993:8-9). Therefore, such kind of pseudo-existence of Western political philosophies in contemporary Ethiopia is thus the main concern and statement of the problem that the research will investigate from different perspectives.

Objectives of the Study

The major objectives of this study is to show the success and failure of Western political philosophy in contemporary Ethiopia and examine and explore the main causes for the failure and success of Western political philosophies in contemporary Ethiopia.

The specific objectives of this thesis are as follows:

1. To provide some significant remedies for the problems of Ethiopian politics.
2. To point out the major thoughts of

political philosophy as the basis of democracy and the democratization process.

3. To show the contribution of good politics for development and better ways of life.
4. To examine the outcome of ignoring democratic values and principles.
5. To examine the conformity or unconformity of Western political theories with Ethiopian culture, level of development, etc.
6. To assess the commitments of Ethiopian leaders towards the application of Western political philosophies in their respective regimes.
7. To mention the pros and cons that come from blind acceptance and direct implementation of Western political theories.

Significance of the Study

It is obvious that the political philosophies of different countries or continents directly affect the lives and well beings of their peoples. There is a tight relationship between the political system and human living conditions. It is undeniable fact that good and bad political systems profoundly affect the quality of human lives differently. For example, a political system with virtuous, limited, just, and lawful governments are allowing their people to work, trade, speak, worship, elect & elected, dance, and generally do all those things that enrich human existence. To the reverse, the political system with unlimited, unjust, and despotic political administration breeds poverty, civil

war, instability, insecurity, conflict, immigration, and in general do things that endanger human free existence.

Accordingly, in Ethiopia, the issue of good political administrations in line with accountability, transparency, peaceful transition of political power, separation of powers, check and balance, majority rule, rule of law (isonomia), an independent judiciary have been ignored for several years. Yet recently, it has become to some extent the point of discussion to change the current situations of Ethiopia such as poverty, backwardness, civil war, violation of human and democratic rights, high immigration rate, foreign aid dependency, etc. The actual application of the above principles of a good political system throughout the country would have greater importance for different sections of human society. Thus, it is vital and timely to study these issues in Ethiopia because, the researcher believe that nothing more than to provide a long-lasting solution for the problems of freedom, equality, and justice. The study is all about how to achieve real human freedom, equality, and justice within the whole regional state of Ethiopia.

Moreover, after the accomplishment of the study, it will be used as source material for further research because there is a great absence of research or literature concerning Ethiopian political philosophy. Also, higher government officials and policymakers can be used the values and principles of a good political system as a solid base in addressing problems related to insecurity, conflict, inequality, oppression, poverty, immigration, death, etc. because political philosophy, as a critical activity should challenge and eradicate the mal-practices and mal-

administration of authoritarian governments.

Methodology

To explore the success and failure of Western political philosophy in contemporary Ethiopia, a qualitative approach is well at a paradigmatic and methodological level. To investigate the intricacies and dynamics of the Ethiopian political tradition in comparison to the Western political philosophy, qualitative research is the best option. It allows the researcher to study the nature of Ethiopian political culture and the status of Western political thoughts at a grassroots level. Besides, qualitative research best fits with countrywide and cross-cultural research. For instance, it includes context as an essential component of research; outstandingly able to grasp the meanings made by the researcher's experience. So, a qualitative research approach lays within an interpretative tradition, one that seeks to appreciate the meaning of socio-cultural, and political experiences. The researcher's observation of the external world and secondary data such as books, journals, articles, reports, and other relevant sources were intensively used to carry out this study.

A Comparative Study Between Western & Ethiopian Political Philosophy

Do Africans in general and Ethiopians, in particular, have unique political philosophies compared to other continents? Kwasi Wiredu argued that the traditional African societies i.e. pre-colonial societies were had their unique political philosophies to regulate the whole affairs of their respective states or countries. He adds that the traditional political system of Africans was distinct not

only from the Western political philosophies but also from the contemporary eras of the African political system. For Wiredu, the political System of pre-colonial Africa was much more significant to overcome the present-day instability, conflict, poverty, migration, civil war, etc. within the different states of Africa. He strongly believes that the political system of traditional societies was highly compatible with the psychology and culture of the contemporary African people (Wiredu, 2001).

What are the salient features of Ethiopian political philosophy? According to some scholars, there are many significant differences between Ethiopian and Western political practices and thoughts. Some of these differences are: - first, unlike the Western political philosophy and tradition, the distinction between the state and civil society was largely irrelevant in the traditional life of Ethiopian society. In the imperial regimes, the state and civil societies worked together based on cooperation without a sense of superiority and inferiority, suppression and domination. Unlike the Western political tradition, there was no absolute separation between the state and civil society in the history of Ethiopia. In the successive imperial regimes of Ethiopia, civil societies had a tremendous role in the government. Like the state, civil societies were directly engaged in the political life of the people. However, in the Western political system, civil societies do not involve directly with political affairs and agendas of the state (Mazuri, 2001).

Communalistic political life is the second major feature of Ethiopian traditional

political philosophy. The fundamental principle of this communalistic political philosophy was: adjust your interests to the interests of others even at the possible cost of some self-denial. In other words, the individual's interests are to be adjusted to society at large. More briefly, the political philosophy of traditional Ethiopian societies was established on the principle of giving priority to social interest than a single individual's interest. Hence, the political philosophy of pre-imperial, imperial, and *Dergue* regimes was highly inclined to social democracy than the Western origin of liberal democracy. Accordingly, socialism or social democracy is the other feature of Ethiopian political thought. In a social democracy, individual benefits are sacrificed to the public good. These Ethiopian communalistic societies were had civil motivation and had no necessary connection with state administration (Wiredu, 2001).

The day-to-day lives and activities of ancient Ethiopian societies were governed and regulated by unwritten pure moral principles. This is the third peculiar character of Ethiopian political tradition. People have conducted their tasks based on pure moral principles which were not written and imposed by other party or body. Societies were willingly abided with these moral codes without any coercion or forceful order. However, in the Western and eastern political philosophy, history shows that people of their respective territories were ordered by written laws and rules beginning from around 5th C BC. Onwards, this era, people of the west and the east were administered their political, economic, social, and other relevant affairs by gradually improved/modified/amended/ and changed laws and rules. In contrary to

this assertion, written legal principles and constitutions are the recent phenomena in the land of Ethiopia (Elias, 1963).

The fourth characteristic feature of traditional Ethiopian political philosophy was a non-party type of government based on the principle of consensus. In this form of political tradition, people reached at a complete consensus based on rational discussion. The people of ancient Africa had the culture of sitting under the umbrella of big trees and rationally discuss on many critical issues until they agree. No party(s) was/were gain or lose something by this culture of rational discussion and consensus because there was no collection of opposing political parties but a set of individual groups were involved in these fairly held discussions. By the political discussion of this process, few individuals might be dissatisfied but not the party(s) that represent/s a lot of people (Kasoma, 2000).

Unlike the Western political philosophy, there was a win-win political style in traditional Ethiopian societies. In the contemporary period, the rationale of the multiparty system is conducted based on the win-lose style. If one party gets the vote of a simple majority, then it will have executive power immediately. In this system, the winning of one party or collide parties implies the failure of other parties which have relatively lesser individual supporters or ethnic groups. Therefore, unlike the traditional non-party political system of Ethiopians, the modern period of Western multiparty politics doesn't satisfy almost the whole population. Rather, the politics of a multiparty system will bring conflict and war

among competing political parties and their respective supporters. It might be the cause of human and material destruction. As a result, Kwasi Wiredu argued that:-

It is argued by the researcher that consensual governance in our tradition was essentially democratic; that the majoritarian form of democracy seen in the multiparty systems in Britain and the United States is drastically antithetic to both our own traditions of democracy and the complexities of our contemporary situations; and that, although the kinship basis of our political systems of old cannot be re-invoked in this day and age it is still a practical proposition to try to fashion out a contemporary nonparty form of government based on the principle of consensus. In this way perhaps we can hope to restore the lost continuity between the state and civil society in Africa (2001: 174-175).

From the above quotation, we can understand that party politics is not indigenous to Ethiopia in particular and Africa in general. Rather it is an imported legacy from the Western world especially during and after colonialism. The oldest heritage of the African political system was a nonparty form of government. Hence, because of the above-mentioned problems of the Western party system, Wiredu strongly recommended the African people to restore the pre-colonial nonparty form of representation based on the culture of rational discussion and consensus. So, the nonparty basis of representation and the reliance on consensus in the decision-making process are the unique features of the traditional Ethiopian/African political system (Wiredu, 2001).

In general, the political system of traditional

Ethiopia was not only peculiar from Western political thought but also, it is different from the contemporary Ethiopian political ideology and practice. What is the difference between traditional and contemporary Ethiopian political systems? There are differences between the traditional and contemporary political thought of Ethiopia. Some of these differences are: - (a) the traditional political thought was dominated by the philosophy of indigenous Ethiopians, while the contemporary is dominated by the political philosophy of the west. (b) The traditional political thought was solved their multidimensional problems via rational dialogue and created relatively better peace and security among themselves. However, the contemporary Ethiopian political theory and philosophy is copied from Western countries and leads the entire population of the country into conflict and sometimes to destructive war. (c) The traditional political system of Ethiopia had not put a clear demarcation between the state and civil society, while now a day's Ethiopian politics acknowledge the independent nature and activities between the state and civil societies (Wiredu, 2001).

Findings and Conclusion

The issue of passing real political choice is determined by the degree of knowledge that one has in areas of political philosophy. A valuable political decision is possible when someone studies and analyzes the whole political events in the history of political philosophy carefully. Hence, without careful examination of the tradition of political philosophy, it is difficult to give concrete justification to the questions such as: what the best government is, who the ruler should

be, what the purpose of the law is, what the limits of freedom is, what the purpose of government is, what the ultimate justification of political authority is, when should citizens act against the government, etc.

Accordingly, the main task of political philosophy is to provide a rational response and critical justification to the above basic questions of political society to form better polity when there is a greater level of peace, security, justice, equality, freedom, and prosperity. Moreover, political philosophy as a critical enterprise starts from the present struggles and problems of politics and seeks to clarify and transform the most horrible conditions of political life to open up the field of possible ways of social, economic, and political governance. Political philosophy is not a luxury for political leaders, but it is a basic requirement to challenge undemocratic political systems and to create a just society and environment (Heywood, 1999).

On the contrary, most Ethiopian political leaders from the past to the contemporary period do not give special attention and commitment to the application of the best values and principles of political philosophy. They have closed their eyes to the establishment of best political thoughts such as rule of law, separation of powers, popular sovereignty, an independent judiciary, participatory politics, governance accountability and transparency, peaceful transition of political power, non-discriminatory politics, and so forth in their respective states. Rather, they establish political systems which preserve their political power and keep their selfish interest.

For these reasons, the establishment and

implementation of Western political thoughts have been fraught with difficulties in the land of Ethiopia. And where some of the most basic human rights, securities, and peaceful conditions have often been absent, the hopes for even a 'minimal democracy', for instance, involving a regular competition for power, agreement on the rules of such competition, and acceptance of the outcome have also been found in a low level. In the country, the exact shape of such political philosophy is obscure and non-existent (Mazuri, 2001).

Citizens in the countries have little or no experience in electing governments, rule of law, separation of powers, legal equality, governance accountability and transparency, popular consent, popular sovereignty, freedom of religion, freedom of opinion, participating in political and civic affairs, and political pluralism. Predatory regimes and the absence of meaningful political and legal systems reinforced the presence of desperate political oppression and poverty which are experienced by most Ethiopians (Bujra, 2002).

Recently, Ethiopian political leaders have borrowed some of the political philosophies of the west to produce good governance and qualitative human development. The issue of good political administration in line with Western political thoughts such as accountability, transparency, majority rule, and minority rights, due process of law, an independent judiciary, popular sovereignty, multi-party system, separation of powers, and check and balance is the current phenomenon throughout all regional states. These Western political thoughts have become, to some extent, the point of discussion to curve the

existing problems of the country such as poverty, backwardness, civil war, violation of human and democratic rights, high immigration rate, social unrest, political instability, lawlessness, corruption, ethnic conflict, and so on. However, these common problems of the country have been continuing because of the non-applicability of those Western political thoughts and due to other challenges.

As a result, the above deep-rooted problems of the country are the central motives and basis of this study. In other words, the pseudo-existence of Western political thoughts in contemporary Ethiopia is, thus, the main concern and statement of the problem that the paper investigates from different perspectives. Based on this statement of the problem, the researcher argued that dreaming just social system, economic progress, eternal peace, freedom, and a good political environment that benefits the people without the proper implementation of the principles and values of best political philosophy that confirms with the reality of Ethiopia does not bring sustainable human development; rather it brings unjust political, economic, and social consequences.

Concerning the above claim, the study deeply examines the success and failure of Western political philosophy in contemporary Ethiopia. In effect, the study analyzes the success and failure of major thoughts of Western political teachings such as the political philosophy of constitutionalism, Machiavellian political philosophy, social contract theory, and Marxian political philosophy in the land of Ethiopia. Accordingly, the paper briefly shows the

success and failure of each political teaching of the west in contemporary Ethiopia.

The concept of ‘constitutionalism’ is a philosophical idea that government should be legally limited & that the authority of the government must be restrained. It is a philosophical concept that is set in contradiction to arbitrary power & authoritarian systems. Moreover, its main aim is to prevent the concentration of power in one arm of the state & to promote certain essential values that society cherishes-like justice, freedom, equality, peace & due process of law (Ribot, 2001).

Throughout the world, the success and failure of the philosophical idea of ‘constitutionalism’ are measured by the level of rule of law, separation of powers, governance accountability and transparency, separation of state and religion, political pluralism, free and fair election, independent judiciary and the like. There is a prevalence of constitutionalism if and only if the above core elements of constitutionalism must be practiced and implemented properly. On the opposite, the study proves that the aforementioned central elements of constitutionalism are impractical or found in a low level all over the regional states of Ethiopia (Mazuri, 2001).

There has been an absence of a culture of constitutionalism in Ethiopia. There has been an erroneous focus by successive Ethiopian rulers on constitutionalism at the expense of the most crucial human rights such as the right to life, liberty, and property. The constitutions of modern Ethiopia since 1931 have been an instrument of oppression and means of preserving political power for an

unlimited period. Since 1931, the catastrophic result of symbolic constitutionalism has been the economic, social, and political crises from which the country is still struggling to recover. Thus, the researcher deduced the point that what has been existed in Ethiopia are constitutions without constitutionalism (Muna, 2006).

Next to the political philosophy of 'constitutionalism', the political philosophy of 'social contract' is the other failed political theory in the territory of Ethiopia. The dominant theory of justice in the Western tradition of political philosophy is the social contract theory, which perceives principles of liberty, equality, peace, and justice as the outcome of a contract that people make, for mutual benefit, to leave the state of nature and to govern themselves by law. This political theory claims that states are artificial creations by the consent of the people and the legitimacy of any state can be measured by the unanimous agreement among private citizens. Furthermore, social contract theory highly emphasizes the modern political principle of 'popular sovereignty which refers to the rulers are the servants and the people are their superiors and sovereigns (Nabulsi, 2003).

To the reverse, in Ethiopia, political leaders are superiors or sovereigns while the people are their servants or subjects. In other words, there is a survival of king sovereignty than the Western political philosophy of popular sovereignty in Ethiopia. In our history, governments came to power by the use of force or other undemocratic means, but not via the general consent of their people. Additionally, Ethiopia has been established a

diverted form of social contract which is completely different from the model developed by Western political philosophers. For instance, unlike the Western political tradition, a social contract in Ethiopia is made between the state and the community. The social contract in our country is also conducted between unequal groups than autonomous equal individuals that are experienced in the Western world. Thus, these situations in contemporary Ethiopia show that the failure of the Western type of social contract.

Like the political teaching of constitutionalism and social contract theory, Marxian political philosophy was also failed in Ethiopia. Marxian political philosophy asserts that the creation of a single-party state led by the communist party as a means to develop socialism and in the end communism. Its principal aim is to institute one-party politics (i.e. communist party politics) which is the supreme political organization of the socialist state. This political philosophy, in many states of the continent such as Angola, Benin, Congo, Ethiopia, Guinea-Bissau, Cape Verde, Mozambique, and Somalia was emerged and gradually flourished since the mid-1970s. However, the life of Marxian political philosophy was pretty short in the land of Africa in general and Ethiopia in particular. In this regard, programs of nationalization, forced labor, monopoly of the state economy, violation of individual rights, highest financial and material expenditure for the military, a decline of Marxism in Eastern Europe and Asian countries, and prohibition of political pluralism were the main causes for the failure of Marxian political

philosophy in the region since the mid-1980s (Mohan, 1966).

On contrary to the above Western political thoughts, Machiavellian political philosophy is the only successful political teaching in Ethiopia. Machiavellian political philosophy teaches rulers to deceive and manipulate others for personal advantage. His political philosophy counsels leaders to avoid moral goodness such as mercy, love, fortitude, charity, honesty, compassion, loyalty, temperance, equality, justice, and fairness for political administration. Meaning, the political philosophy of Machiavelli prefers the use of cruelty, violence, fear, fraud, deception, noble lie, expediency, and dishonesty for the political governance of a given state. His political philosophy strongly affirms that the ruler of a given state can preserve his power and his state when he employs evil tactics such as fraud, force, deceit, predation, aggression, torch, violence, and the like. Thus, Machiavellian political philosophy is a politics that is exclusively guided by considerations of evil strategies (i.e. the strategies of beasts) for achieving its ends-its end being preserving political power (Strauss and Cropsey, 1987).

Indeed, the above assertion of Machiavellian political philosophy unquestionably describes the behavior of most Ethiopian political leaders. Most political rulers in Ethiopia use violence, force, false propaganda, and other evil methods as a necessary instrument to transfer power successfully and to preserve political power with greater security. They have used excessive force, immoral action, harsh political approach, and uneven political control mainly for the continuation of their

political power and to preserve their selfish interest in life. History shows that lots of political rulers of Ethiopia have killed innocent citizens to secure political power and their charisma. Certainly, this practice of the Ethiopian leaders directly implies the success of Machiavellian political teaching in the jurisdiction of Ethiopia. However, its success can never bring liberty, equality, peace, security, and prosperity; rather it negatively affects the country's development in general.

Therefore, in the preceding discussions, the researcher examined the success and failure of Western political thoughts in-depth. In the discussion, the researcher finds that except Machiavellian political philosophy, the other explored political thoughts have failed despite their insignificant progress in current Ethiopia. The researcher observes that the soil of Ethiopia is very stony to cultivate the Western borrowed political teachings. Moreover, the study proves that the mentality of Ethiopian political leaders negatively reacts with the trajectory of Western political philosophy except for Machiavellian political thought. There is a mind meeting between Ethiopian political rulers and Machiavellian political thinking. On the contrary to Machiavellian political thought, the process of adopting and implementing the other major political philosophies has failed. As a result, the study finds that the subsequent internal and external causes are directly responsible for the failure of these Western political teachings in the land of Ethiopia. The problem of accurate translation, the political teaching of pan-Africanism, high level of political illiteracy, lack of peoples' participation, the existence of heterogeneity,

corruption & irresponsible leadership, weak governmental institutions & civic organizations, contradictions between African & Western political philosophies & cultures, dependency on natural resources, and repression & exclusion of domestic social partners from the governance process are considered as the internal factors that affect the progress of Western political philosophies in the country.

In the other case, foreign aid, China's new developing relations with Ethiopia, the intention of Westerners towards neo-colonialism, and the defects, contradictions, and unrealistic nature found within Western political thoughts are being taken as external causes that facilitate the failure of Western political blueprints in the land of contemporary Ethiopia (Schiere, 2011).

The identification of these internal and external causes that are liable for the failure of Western political philosophies enables the researcher to develop a framework for comprehending what solutions and strategies should be designed to address the most awful economic, social, and political challenges of contemporary Ethiopia. Consequently, the researcher forwarded some crucial remedies and strategies such as: adopting and practicing some of the important political thoughts of the west on the basis of rational appropriation and through careful study, implementing the best Western political thoughts and systems that are only consistent to the local realities of the country, avoiding ethnic politicization and other cleavage based political culture, developing systems of political governance which conforms with the uniqueness of each nation's own customs and

best traditions, reintroducing the golden political thoughts of Ethiopians that existed before the intrusion of Europeans in the country, incorporating indigenous knowledge in political governance, establishing a political system that is inclusive and incorporates a broad representation from civil society, creating societies that are characterized by moral goodness and civic dispositions, and so on in order to ameliorate the overall conditions of our people.

To sum up, the study did not analyze the phenomenon of the success and failure of Western political philosophies in detail on a longitudinal time scale dividing the Westerner's political teaching to date into four phases: the classical, medieval, modern, and contemporary political philosophy in the present day of Ethiopia. Thus, the issue of Western political philosophy in Ethiopia needs further research.

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